



	Candles	Mincha	DafYomi	Shiur	פרשת: חקת שוק"ש Shachris	9:16
Friday	8:13	6:50/8:00				
Shabbos		8:10	7:00	7:55	9:00	9:17
Sunday		8:20	7:45		8:00	9:17

IMPORTANCE OF

The *Mishna* (*Chulin* 100b) states that the *Issur* of *Gid HaNasheh* only applies to kosher animals, despite the fact that the Torah connected it to Yaakov's time, when all animals were permitted to them. The *Mishna* explains that the *Issur* was really stated at Sinai, and Moshe simply placed it in the Torah within the context of Yaakov's clash with the *Malach*. The *Rambam* derives from this *Mishna* the important rule that everything we do and don't do stems from Hashem's mandate to Moshe, and not from the fact that *mitzvos* were given to Noach, Avrohom or Yaakov. The *Shulchan Aruch* (או"ח 231) rules that from *בכל דרכיך דעהו* we derive that one must do everything *L'Shem Shomayim*, and, as an example, one's *Kavanah* in marriage should be to bear children to serve Hashem. The *Midrash Rabba* (*Lech Lecha* 44:9) states that Avrohom and Dovid both said to Hashem that if the children they were destined to bear would anger or sadden Hashem, it would be better if they had no children at all. If so, that one's *Kavanah* must be to bear virtuous children, and one is better off with no children if that isn't possible, why does the *Gemara* (*Berachos* 10a) describe how Chizkiyahu was about to lose his *Olam HaBa* for not engaging in procreation? Wasn't his reason that he saw with *Ruach HaKodesh* that his children would be wicked? Although Yeshayahu's rebuke was that the future should be left in Hashem's hands, how would Chizkiyahu proceed with appropriate *Kavanah*, knowing what he knew? The answer must be that despite all that we know, and all the *Kavanos* that we are encouraged to have in mind, we must still fulfill all *mitzvos* as *זאת חקת התורה* - mandates from Hashem, which must be obeyed, even if the apparent purposes are not present.

QUESTION OF THE WEEK:

When would the first-born son of a *Bas-Kohen* require a *Pidyon HaBen*?

ANSWER TO LAST WEEK:

(Which *Aveirah* may one perform to teach children what not to do?)

The *Gemara* (*Shabbos* 149b and *Bava Metzia* 75a) states that one may "lend" money to one's children and charge them *Ribis*, in order to teach them how it feels. However, *הלכה למעשה* one may not do so in practice, for fear he himself will get used to it.

DIN'S CORNER:

In order to fulfill the *Chiyuv MiDeRabanan* of saying 100 *berachos* every day, one must be extra careful on *Shabbos*, where we are normally missing 13 *berachos* from the usual daily regimen, and say extra *berachos* on fruits etc.. Even more attention is required when making *Shabbos* early in the summer, since the 11 *berachos* of *Maariv* are said Friday, and they must also be made up on *Shabbos* day. (*Teshuvos V'Hanhagos* 4:60)

DID YOU KNOW THAT

The *Gemara* (*Avodah Zara* 53b) states that if a Jew stands a brick upright, intending to bow to it, but then a non-Jew came and bowed to it, the non-Jew has thereby made it into a Jew's *avodah zara* which cannot be nullified. The *Gemara* asks how the non-Jew could do this in light of the rule that one may not *Asser* someone else's item. The *Gemara* answers that this is similar to the *Asheirah* trees in *Eretz Yisroel* which had to be destroyed when the *Bnei Yisroel* entered *Eretz Yisroel*. Since *Eretz Yisroel* was a *Yerushah* from Avrohom, when the gentiles worshipped *Asheirah* trees in *Eretz Yisroel*, how could they render as *Assur*, trees that did not belong to them? However, since *Bnei Yisroel* worshipped the *Eigel*, this indicated that *avodah zara* was acceptable to them and as such, the gentiles were just fulfilling the *Bnei Yisroel's Shelichus* with the trees. In the same way, since the Jew stood the brick upright, the non-Jew was only completing his intent. From here we see that although one can only be *מקדיש* something if it is both his **and** in his possession, it is not necessary to be in possession in order to *Asser*. Can one *Asser* something that is *Hefker*? The *Gemara* (*Avodah Zara* 44a) states that Chizkiyahu ground up the copper serpent made by Moshe because *Bnei Yisroel* started to worship it, thus proving that grinding an idol is an effective method of disposal. However, the *Gemara* asks, do we not see from the words *עשה לך שרף* that the serpent was made from Moshe's money, and not the *Tzibur's*. As such, the subsequent worship of *Bnei Yisroel* should not have made it *Assur*, since it didn't belong to them. The *Oneg Yom Tov* (82) notes that Moshe's children did not wish to inherit the serpent - that it was left to *Hefker*. Yet, the *Gemara* still applies the rule: *אין אדם אוסר דבר שאינו שלו* to it, thus proving that one may not *Asser* something *Hefker*.

A Lesson Can Be Learned From:

A certain Talmid Chochom was preparing to marry off his son. He wished to honor a prominent Rav to be Mesader Kidushin, not taking into consideration that his own father, grandfather of the Chasan, was himself one of the Choshuva Rabbonim in *Eretz Yisroel*. Someone asked Rav Eliashiv SHLITA if this was proper and Rav Eliashiv replied that there could be a problem with the Posuk: *ארר מקלה אביו*. When the Chasan's father was told about this, he immediately rushed over to his father's house to honor him with the Kibud. However, his father was not home - he had been taken to the hospital with heart problems. The Baal Simchah decided that he would arrange for the Chupah to be held in the hospital where his father could be Mesader Kidushin. However, when he asked Rav Eliashiv's opinion, Rav Eliashiv said that the Halacha makes a Chasan and his *Shushvinin* Potur from Succah, because of the *Tzaar* the Chasan would feel in a narrow space like a Succah. A hospital is no better and thus, the Chupah should not be held there.

P.S. Sholosh Seudos sponsored this week by the Chaimowitz family in honor of the Bar Mitzvah of their son Yisroel Eliezer נ"י.

This issue is dedicated:

לד"ר פערל ב"ר יצחק הלוי

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